A COMPENDIOVS CATECHISME:

Wherein are briefly expounded, the *Apostles Creed, the ten Commandements* and the Lords prayer, together with *other fundamentall points of Christian Religion, very necessary for children and seruants to learne, before they go to the holy* Communion.

By STEPHEN DENISON *Minister of Gods word.*

Deut. 6. 6.

And these words which I cõmand thee this day, shall be in thine heart, and thou shalt teach them diligently vnto thy children.

Genes. 18. 19.

For I know him, that he will command his children and his household after him, and they shall keepe the way of the Lord.

The seuenth Impression.

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A

COMPENDIOVS CATECHISME:

To the Inhabitants and Parishioners of Kree-Church, London.

STEPHEN DENISON *wisheth increase of saving knowledge in this world, and eternall happinesse in the world to come.*

MEn, Fathers, & Brethren out of that loue which I beare vnto you, and sincere desire which I haue to further your saluation, I haue reduced the maine fundamental points of our Christiã faith to as brief a summe & as short abridgment as I can. I desire you to make the best vse of this & of other my weake endeuours amongst you; and let me intreate euery one of you which are masters of families to instruct your children and seruants in this Catechisme. Thus you shall discharge yor owne cõsciences in some

measure, & be free from the bloud-guiltinesse of those that are vnder your charge. Thus your families shal be y more able to profit by my publicke Ministry: and thus also you shall be helpers to me in the work of the Lord, you being carefull to doe your best in priuate, as I (God assisting) will be diligent as I can to discharge my dutie in publicke. If you or yours shall receiue any benefit by this poore worke, giue y whole glorie to God, vnto who only it is due. And during the time I shall continue to liue, I pray you to remember me in your priuate prayers, as I also doe and will remember you. And thus I cõclude with the words of the blessed Apostle, *Now brethren I commend you to God, and to the word of his grace, which is able to build you vp & to giue you an inheritance among all them which are sanctified*, Acts 20. 32.

Yours in the Lord,

Stephen Denison.

Principles of Christian Religion, by way of Question and Answer, for the better capacitie of such as are weake in knowledge.

Question.

Herein doe the grounds and Principles of Christian Religion consist and stand?

Answ. They consist or stand, first in matters concerning God: secondly, in matters concerning his workes.

Q. What is God?

A. God is an [a] eternall [b] Spirit, who hath his [c] being of himselfe, and is distinguished into [d] three persons, the Father, the Sonne, and the holy Ghost.

a Psa.90.1
b Ioh.4.24
c Exo.3.14
d 1.Ioh.5.7

Q. Are not the three persons three severall Gods?

A. No verily: for though they be three in persons, yet they are but [e] one in essence.

e 1.Ioh.5.7

Q. Is not the first Person in the Trinitie greater then the second, & the second greater then the third?

f Psal.2.7. A. No indeed: for though the f Father begetteth the Sonne, and the Sonne be begotten, and the g holy Ghost proceed from them both, yet they are not superior one to another, but h equall.

g Ioh 15. 16.

h Phil.2.6

Q. What say you concerning Gods works?

A. Gods workes are generally two: to wit, his decree, and the execution of his decree.

Q. What is Gods decree?

i Ps.139.2 k Ro.8.29 A. Gods decree is an i absolute foreknowledge and k determination of all things that euer were or shall be, to serue to the l glory of God.

l Eph.1.6.

Q. What are the speciall parts of Gods decree?

A. The especiall parts of Gods decree are two, to wit, election and reprobation.

Q. What is election?

m Eph.1.4 n Ia.1.17 o Ro.9.13 A. Election is the m eternall and vnchangeable decree of God, whereby of his free grace and fauour hee hath made choice of some o rather then of other, to bestow vpon them eternall life and

and happinesse, and that for the glorie of his free grace. p Eph. 1. 6.

2. What is reprobation?

A. Reprobation is also the eternall decree of God, whereby he hath rejected others, leaving them in the fall of Adam, to their eternall destruction, and that to the praise of his power and iustice. q Iere. 6. 30. r Iude. 4. s Ro. 9. 22.

2. If men bee elected or reprobated, and the decree of God be vnchangeable; then it seemeth that they may liue as they list, considering that Gods decree is vnchangeable?

A. It doth not follow: for the same God that hath ordained vs to the end, hath also ordained vs to the meanes. Euen as the Lord hath set the number of our dayes, and decreed how long we shall liue, yet he hath appointed that we should vse meate and drinke, and apparell, and other meanes that may lengthen our liues to the terme appointed: so it is in the case of saluation: God hath appointed vs vnto it, but yet alwayes prouided, that we take that way and follow that path with leadeth vnto it. t Phi. 2. 12. u Mat. 7. 13.

2. Wherein stands the execution of Gods

Gods decree?

A. In two things, to wit, in the worke of creation and in the worke of Gods prouidence.

Q. In what estate at the first was man created?

e Ecc.7.29 f Psal.8.5. A. In e very happy & blessed estate, f void of sinne, and f little inferiour to the very Angels.

Q. Did man continue in that blessed estate?

g.Gen.3.6 h Ro.5.12 A. No verily, g he quickly fell from it, by eating of the forbidden fruite, and h by his fall he made both himselfe and also his posterity liable to gods wrath and eternall condemnation.

Q. What remedie hath God ordained for the freeing of mankind from this grieuous miserie?

i Act.4.12 k Gal.4.4 l Ro.4.25. A. When there was no meanes to be found out for mans redemption among all things created, God k sent his owne Sonne to take our very nature vpon him, and l to dye in our stead.

Q. Shall all be freed from condemnation by this meanes?

m Ioh.10.15. n Mar.16.16. A. No verily: m onely the elect, and n they that beleeue in Christ, shall bee freed.

Q. What

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance of God, whereby as by a[a] signe is signified, and as by a[b] seale is confirmed the certaintie of Gods promises in Christ.

a Ro.4.11
b Ro.4.11

Q. What difference is there betweene the sacraments of the old Testament and the Sacraments of the New?

A. They differ not in substance, for they all set forth one Christ, but herein lyeth the difference, the Sacraments of the old Testament set forth Christ to come, whereas the Sacraments of the new set forth Christ already come.

Q. How many sacraments be there of the new Testament?

A. Not seuen, as the Papists erroniously hold, but two onely, to wit, Baptisme and the Lords Supper.

Q. What is Baptisme?

A. Baptisme is a Sacrament of the new Testament whereby our entrance into the Church is sealed vnto vs, and whereby the[c] forgiuenesse of all our sinnes, and our[d] regeneration are likewise sealed.

c Acts 11. 16.
d Tit.3.5.

Q. What is the outward signe in Baptisme?

A. The

A. The outward signe in Baptisme is water.

Q. What be the things signified?

A. The bloud and Spirit of Christ.

Q. What agreement is there betweene water and the bloud of Christ?

A. As water washeth away the filth of the body, so doth the bloud of Christ
e 1.Ioh.1.7. e cleanse vs from sin, which is the filth of the soule.

Q. What betweene water and the Spirit of Christ?

A. As water reneweth the beauty of things which are foule, so the Spirit of Christ doth regenerate vs, and renew-
f 2.Cor.3.18. eth the beauty of Gods f image in vs.

Q. Do all that are baptized receive the things signified?

A. Not so; For one may receive the outward signe in the Sacrament, and yet come short of the invisible grace, as
g 1.Cor.10.2.5. the g Israelites did.

Q. In whose name is Baptisme to be administred?

A. In the name onely of the blessed
h Mat.28.19. Trinity, to wit, of the h Father, and of the Sonne, and of the holy Ghost.

Q. By whom is Baptisme to be administred?

A. Not

A. Not by Midwives under colour of necessitie, but by Ministers called of God to that office. i Mat.28. 19.

Q. Who are to be baptized?

A. The k children of the faithfull, and such as l turne to Christianity. For baptisme is the same in substance vnto Christians, as Circumcision was to the Iewes. k Gen.17. 12. l Exod.12. 48.

Q. May a man or woman be lawfully baptized twise?

A. No indeed. For as Circumcision was but once administred to one person, no more ought Baptisme.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, whereby our m communion with Christ is renewed, our growth in Christ is sealed, and Christ his passion n remembred. m 1.Cor. 10.16. n Luk.22. 19.

Q. What be the outward signes in this Sacrament?

A. Bread and Wine.

Q. What be the things signified?

A. The body and bloud of Christ.

Q. Wherein do bread and wine represent the body and bloud of Christ?

A. Because as bread and wine doe strengthen and refresh our bodies, so doth

both the body and bloud of Christ nou-
o Ioh.6.53 rish o our soules in the life of grace.

Q. Is it lawfull to administer the Sacra-
ment of the Lords Supper vnder one signe,
as with bread onely without wine?

A. No indeed, for that were contrary
to Christs first institution, and an especiall wrong to Gods Church, robbing
it of halfe the banquet or soule feast.

Q. What are the actions to be perfor-
med in the administration of the Lords
Supper?

A. The actions to be performed are
of two sorts, some to be performed by
the Minister, some by the receiuer.

Q. What actions by the Minister?

A. Three actions, and the first is
p Mat.26. 26. p to take the bread and wine, and to
q Mat.26. 26. q blesse them.

Q. What is signified by the taking and
blessing the creatures?

A. There is signified thereby, that
Christ Iesus was set apart by God the
Father from all eternitie, to be the re-
deemer of the elect.

Q. What is the second action to bee
done by the Minister?

A. To breake the bread, and to powre
out the wine.

Q. What

Q. What is signified thereby?

A. That Christ his body was broken with sorrow, and his bloud shed vpon the crosse for the sinnes of his Church. Esa. 53. 5.

Q. What is the third action to be performed by the Minister?

A. To deliuer the bread and wine to the receiuers.

Q. What is signified thereby?

A. The bounty of God the Father in offering Christ to euery communicant, and the loue of Christ in offering himself to death. 1 Ioh. 3. 16. 1 Reu. 5. 10

Q. Is not the bread and wine turned into the verie body and bloud of Christ after the consecration?

A. No verily, for it is bread when we eat it, and it is wine when we drinke it: as S. Paul himselfe confesseth. 1 1. Cor. 11. 26.

Q. What be the actions to be performed by the receiuer?

A. They are two, The first is to take the bread and wine at the hands of the Minister.

Q. What is signified thereby?

A. The applying of Christ with all his benefits vnto our selues by a liuely faith.

Q. What

Q. What is the second action to bee performed by the receiuer?

A. To eate the bread and drink the wine.

Q. What is meant by this action?

A. Such an applying of Christ, as that thereby our soules are nourished.

Q. What preparation is required of euery communicant before he attempt to come to the holy Communion?

A. There is required a fourefold preparation; first of knowledge: x 1. Cor. 11.28. second ly of faith: y He. 11.6. thirdly of repentance: z 1. Cor. 11.31. fourthly of peace and charitie. * Mat. 5. 23.24.

Q. What kind of knowledge is required of euery Communicant?

A. There is required in euery Communicant a good vnderstanding in heauenly things, and namely in the a principles of Christian religion, and especially in the mysterie of the holy Sacrament it selfe. a He. 5. 12. q 1. Cor. 11.29.

Q. What kind of faith is required of Communicants?

A. Not a faith of working miracles, for that faith is now ceased, nor onely an historicall faith, which may be in reprobates, yea in c diuels themselues: nor onely a temporary faith, which may be c Ia. 2. 19.

be in [d] hypocrites, and was in [e] Simon Magus though he was a Sorcerer.

[d] Lu.8.13
[e] Act.8.13.

2. What kind of faith is then required in receiuers?

A. There is required to be in them a true, liuing, iustifying faith.

2. What is a true, liuing, iustifying faith?

A. It is that radicall grace of Gods Spirit, whereby a man who is by nature a branch of the wild olive, that is, of the first Adam, is [f] ingrafted into Christ the true olive tree.

[f] Ro.11.13

2. Is it required that euery communicant haue a full perswasion of Gods fauour, without wauering, or else that they abstaine from partaking of the Sacrament?

A. It is indeed to be desired, that euery receiuer were fully [g] perswaded of Gods loue in particular vnto themselues, but this high degree of faith GOD eracteth not of [h] all; for the Lord putteth a difference betweene babes and strong men in Christ, not expecting the same strength to bee in [i] babes, as he requireth to bee in strong men: yea in babes God accepteth the desire of faith for faith, taking the will for the deed.

[g] Ro 14.5
[h] 2.Cor.8. 12.
[i] Isay 42.3

Q. What is the weakeſt degree of faith without the which none muſt aduenture to partake of the Sacrament?

A. The weakeſt degree of faith without the which we muſt not venture vpon this holy ordinance, it is a [k] ſence of our owne vnbeleefe, and ſorrow for the ſame, and a feruent deſire to beleeue.

k Mar. 9. 24

Q. What is the third thing which is required of Communicants by way of preparation?

A. There is alſo required the matter of repentance.

Q. What is true repentance?

Q. True repentance is an effectuall [l] change of mind, wrought by [m] God himſelfe in the hearts of the [n] elect, and that moſt commonly by the meanes of [o] preaching of the word.

l 2. Cor 3. 18.
m Act. 11. 18.
n Eze. 39. 26.
o Mat. 12. 41.

Q. What doth this change of minde worke in them in whom it is?

A. It worketh a change alſo in the [p] will and affections, in the life and conuerſation, yea in the whole man, and that from euill to good.

p 2. Cor. 5. 17.

Q. May a true Chriſtian hauing once receiued ſauing faith & true repentance, euer vtterly fall away and become reprobate?

A. No

A. No verily: for they which are built by faith upon Christ, the gates of hell shall never prevaile against them. q Mat. 16. 18.

Q. What is the fourth grace required of communicants?

A. The fourth grace required of them is peace and charitie.

Q. What kind of peace and charitie is required to be in them?

A. It is required of them, that as much as in them lyeth they be at peace r with all men: and also that they come to this holy Supper with unity of judgment and s affection. r Rom. 12. 18. s 1. Cor. 15. 11.

Q. Yea, but suppose that our enemies do hate vs for religions sake, and will not be reconciled; are wee to abstaine from the ordinance of God for their hatred and distemper?

A. Not so: for Christ himselfe administred the Sacrament in the same night wherein his t enemies were most enraged against him, but wee must be carefull that on our parts wee beare them no malice, but wish them good, and that we be ready to u passe by any personall wrongs done unto us, especially upon their acknowledgement that it repenteth them. t 1. Cor. 11 23. u Luke. 17 3. 4.

Q. Is it therefore in vs to forgiue sinnes?

*Mat. 6. 15. A. So farre as we are *trespalled by sinne, we may lawfully forgiue it; but to forgiue sinne as it is sinne against x Isay 43. 25. God, this belongeth vnto x God alone.

2. Yea but suppose that a man or woman find not these foure preparations in themselues in any sort?

A. Then they must abstaine from the Sacrament, and that vpon paine of y 1. Co. 11. 29. y damnation, vntill the Lord shall worke these precious graces in them, vsing all lawfull meanes thereunto, as the hearing of Gods word and the like.

2. What doe you vnderstand by the second part of the execution of Gods Decree, which is his prouidence?

z Psa. 103. 19. A. Prouidence is a worke of God, whereby he disposeth and ordereth z all a Pro. 16. 9 things to their a proper ends.

2. May God be said to dispose of sinne?

A. Yes verily: for howsoeuer he is not in any sort the author of sinne, yet he so disposeth of it, that it worketh in the end (maugre the malice of the diuell & all wicked men) to the glorie of his b iustice, when he shall come to take full b Exo. 9. 16. c Psa. 76. 10 c vengeance.

2. Do

Q. Do all things therefore come to paſſe by the prouidence of God, and nothing by chance or fortune?

A. Yes verily: for howbeit ſome things ſéeme to bée caſuall and fortunate vnto vs, in reſpect of the weakeneſſe of our capacity, yet the truth is, that all things come to paſſe by the prouidence of God, euen to the falling of a [d] ſparrow vpon the ground, yea, to the falling of an haire from our head. [d Mat. 10. 29.]

Q. Where do you learne all this?

A. Out of Gods woꝛd.

Q. What do you vnderſtand by Gods word?

A. I vnderſtand thereby an holy doctrine giuen by the [e] inſpiration of God, and contained in the old and new Teſtament. [e 2. Tim. 3. 16.]

Q. Rehearſe the bookes of the old Teſtament.

A. The bookes of the old teſtament are theſe 39. following:

Geneſis,	Iudges,
Exodus,	Ruth,
Leuiticus,	1. and 2. of Samuel,
Numbers,	1. and 2. of Kings,
Deuteronomie,	1. and 2. of Chro-
Ioſhua,	nicles,

Ezrah,
Nehemiah,
Hester,
Job,
Psalmes,
Prouerbs,
Ecclesiastes,
Salomons song,
Esay,
Jeremie,
Lamentations,
Ezechiel,
Daniel,
Osea,
Joel,
Amos.
Obadiah.
Jonah,
Micah,
Nahum,
Habbakuck,
Zephany,
Haggai,
Zechary,
Malachy.

2. Rehearse the bookes of the new Testament.

A. They are these 27. following,

Mathew,
Marke,
Luke,
John,
Acts of the Apostles,
The Epistle to the Romans,
1. and 2. to the Corinthians,
Galathians,
Ephesians,
Philipptans,
Colossians,
1. and 2. Thessal.
1. and 2. Timoth.
Titus,
Philemon,
The Epistle to the Hebrews,
Iames,
1. and 2. Peter,
1. 2. and 3 John,
Jude,
Reuelation.

2. How

Q. How doe you know these bookes to be the word of God?

A. 1. By Gods Spirit testifying of them in my conscience that they are Gods word.

2. By the power of them, and by that admirable force that is in them to convert the soules of men, and to change their hearts.

3. By that perfect concord which is in them, for they are not contrary one to another being truly understood.

4. By experience, for I see things so come to passe daily as they foretell.

Q. Why do you call these bookes Canonicall?

A. Not onely because they are the Canon or Rule according to which we must walk, but also to distinguish them from the Apocrypha.

Q. How do you proue that the Apocryphall bookes are not the word of God?

A. 1 Because they were not written in the Hebrew or Caldee, as the Canonicall bookes of the old Testament were.

2. Because the true Church did neuer receiue them for Canonicall.

3. Because they haue many errors in them.

Q. Wherein further consist the grounds and principles of Christian religion?

A. In the true and sauing vnderstanding of the Articles of the faith, of ỳ ten commandements, & of the Lords prayer.

Q. What is the speciall abridgment or briefe summe of the Articles of the faith?

A. The speciall abridgment extant I take to be the Apostles Creed.

Q. Why is that Creed called the Apostles Creed?

A. Because it is agreeable to the Apostles doctrine; yea because it is ỳ briefe summe of all the Apostles writings.

Q. What are you taught in the Apostles Creed to beleeue?

A. I am taught therein to beléeue some articles concerning God, & some concerning the Church.

Q. Rehearse the Articles concerning God, together with the meaning of the same.

A. First, I am taught in the Creed to beleeue in God: That is, [a] to depend vpon him both for things of [b] this life, and of the life to come.

a Psa 43 5. Psa. 22. 10.
b 1. Tim. 4 8.

Secondly,

Secondly, I am taught to beleeue in God as he is a Father: That is, as he is the Father of [c] all creatures by creation, and as he is the Father [d] of Christ by nature, and as he is my Father in Christ by adoption.

Thirdly, I am taught to beleeue in God as he is Almightie: That is, as he is [*] able to do whatsoeuer he will, yea [f] more then he will, and [g] as he hath promised to exercise his power for my good.

Fourthly, I am taught to beleeue in God, as he is maker of heauen & earth: That is, as he [h] created heauen & earth, and all kind of creatures therein of nothing, and that within the compasse of sixe dayes, [i] by his mighty word, [k] for his owne glorie, and [m] for our good; yea I am taught in this Article to beleeue, that God is my [n] Creator, and that he formed me and fashioned me in my mothers wombe.

c Iob 38. 29.
d Ioh. 17. 25.
e Ro. 8. 15.
* Psa. 135. 6.
f Mat. 26. 53.
g Gē. 17. 1.
h Gen. 1. 1.
i Exod. 20 11.
k Psa. 148. 5
l Pro. 16. 4
m 1. Cor. 3 22
n psa. 139. 13.

2. What are you taught in the Creed to beleeue concerning the second person in the blessed Trinitie?

A. I am taught to beleeue three [o] articles concerning him: as first, that he is [p] very God, for else it were Idolatry to

o 1. Ioh. 5 20.
p Iob 31. 24.

to beléeue in him.

[a] Act. 17. 31. Secondly that he is [a] very man, for else he could not be said to be borne, to suffer, or to dye, &c.

Thirdly, I am taught to beléeue concerning the second person, that he is Iesus, that is, a [q] Sauiour to his whole Church, and [r] particularly to my selfe.

[q] Mat. 1. 21. [r] Lu. 1. 47.

Fourthly, I am taught to beléeue concerning the second person, that he is Christ: That is, the true [s] Messias, and that he is annointed [t] King to rule ouer his Church: [u] Priest to offer the sacrifice of himselfe for it, and [x] Prophet to instruct it. Yea I am taught in this Article to beléeue, that by vertue of this annointing of Christ, [y] the members of Gods Church are made Kings, Priests and Prophets.

[s] Ioh. 4. 26. [t] Psal. 2. 6. [u] Isay 53. 10. [x] Deut. 18 15. [y] Reu. 1. 5. 6.

Fifthly, I am taught to beléeue concerning Christ, that he is the onely Son of God, That is, the onely [z] naturall Sonne of God, [a] God hauing many other sonnes by adoption, but no other by nature.

[z] Psal. 2. 7. 2. Cor. 6. 18. [a]

Sixthly, I am taught to beléeue in Christ our Lord: That is, as in one that [b] hath purchased vs, and as in one that hath authoritie to rule ouer vs, and

[b] 1. Pet. 1. 18. 19 [c] Phi. 2. 10

d and as in one vnto whom wee owe all dutie, homage and seruice. d Heb. 1. 6.

Q. What else are wee taught to beleeue concerning Christ?

A. I am taught furthermore to beléeue concerning Christ, that hee was conceiued by the holy Ghost: That is, that he was incarnate, or made man, e by the vnspeakable operation of Gods Spirit, f without the meanes of man; yea by vertue of this conception, Christ was made the Sonne of man, that g I & the rest of Gods children might be made the sonnes and daughters of God. e Lu. 1. 35. f Mar. 1. 25 g Ioh. 1. 12

Secondly, I am taught also to beléeue concerning Christ, that hee was borne of the Virgin Mary, and that by vertue of his spotlesse birth, he hath h sanctified my impure conception and birth. h 1. Cor. 1. 30.

Thirdly, I am taught to beléeue concerning Christ, that he suffered vnder Pontius Pilate: That is, that he endured all those things which are recorded in the Prophets and Apostles, as to be apprehended, to be falsly accused, to be vniustly condemned, and that for my sinnes, and for the sinnes of the rest of Gods people. i Isa. 53. 4.

Fourthly,

Fourthly, I am taught to beléeue in Chriſt as crucified: That is, as nayled
k Pſ. 22.16 vpon a [k] gibbet or croſſe by the hands
l Deut.21. 23. and by the feete, enduring a [l] moſt curſed, [m] ſhamefull, and [n] painefull death:
m Heb.12 1.2.
n Lā.1.11 and that to deliuer me and the reſt of
o Gal.3.13. Gods people [o] from the guilt of ſinne,
p Ro.6.6 [p] and from the dominion of the ſame.

Fifthly, I am taught to beléeue concerning Chriſt as actually dead: and
q Ro.6.11 that [q] firſt, to dead and kill ſinne in vs his members: and ſecondly to deliuer
r Hc.2.15. vs [r] from the bondage and feare of bo-
ſ 1.Theſſ. 5.10. dily death: and thirdly [ſ] to free vs from the woefull miſerie of the ſecond death, which is damnation.

Sixtly, I am taught to beléeue in Chriſt as buried: That is, as in one that by vertue of his buriall doth ſan-
t Eſa. 57.2 ctifie death and [t] the very graue vnto me, and to the reſt of Gods Church; and
u Ro.6.4. [u] alſo that cauſeth by vertue of his buriall, the body of ſinne to waſte in vs, as a dead carkaſſe waſteth by little and little in the graue.

Seuenthly, I am taught to beleeue in
x Col.2.15. Chriſt as deſcended into hel, [x] to deſtroy the powers of hell, and to triumph ouer the diuell on the croſſe.

Q. What

Q. What are yee taught to beleeue concerning Chriſts exalted eſtate?

A. Firſt, I am taught to beleeue that he roſe againe the third day from the dead: That is, that he was [x] quickened by the ioynt power of the Trinitie; and that by the vertue of his reſurrection [y] my iuſtification and the iuſtification of the reſt of Gods Church is fully accomplished, our ſoules quickened vnto the life [z] of grace, and at the laſt day our bodies ſhall be quickened as members [a] of Chriſt to the life of glorie.

x Ro.4.24.
y Pſ.16.10
z Phi.3.10.
a Ro.8.11.

Secondly, I am taught to beléeue in Chriſt aſcended into heauen: That is, taken vp in [b] a cloud into heauen, [c] fortie dayes after his reſurrection; and [d] by vertue of his aſcention leading our ſpirituall enemies captiues, and receiuing gifts for me and the reſt of Gods Church.

b Act.1.9.
c Act.1.3.
d Eph.4.8.

Thirdly, I am taught to beléeue in Chriſt ſitting at the right hand of God: That is, exalted aboue [e] all Angels and Saints, crowned with glorie, hauing the [f] whole ſway of heauen and earth, and [g] making intercession for me and for the reſt of Gods Church by his appearing in heauen for vs, and by preſenting

e Phil.2.9.
f Ioh.5.22.
g Heb.7.25.

ting before his Father his owne merits for vs.

Fourthly, I am taught to beleeue in Christ, as comming at the last day to iudge the quicke and the dead: That is, that shall iudge both them that shall be found aliue that day, and also them that shall be dead before that day, [h] condemning some, and [i] acquitting some: saying to all impenitent sinners, Go from me ye cursed into euerlasting fire, prepared for the diuell and his Angels: and saying to me, and to all other penitent persons, Come ye blessed of my Father, receiue the kingdome prepared for you from the foundation of the world.

h Mat. 24. 41.
i Mat. 25. 35.

Q. Rehearse the next Article.

A. The next Article is, I beleeue in the holy Ghost; the which Article conterneth the third person in the blessed Trinitie, and teacheth to beleeue, first, that [k] he is God, or else it were not lawfull to beleeue in him. Secondly, that he is our [l] sanctifier and [m] comforter: and thirdly, that he is the [n] pledge and earnest of our saluation.

k Act 5.4.
l Rom 1.4
m Ioh. 16. 7.
n Eph. 4.30

Q. But to come to the second generall part of the Creed, what are you taught concerning the Church?

A. First

A. Firſt, I am taught in the Apoſtles Créed not to beléeue in, but to beléeue the holy Catholicke Church: That is, to beléeue that [o] God hath had in all ages, hath at this day, [p] and will haue to the worldes end, an vniuerſall Church: That is, [q] a ſelected number out of all nations, of ſuch as are elected to eternall life, and truly and effectually called.

[o] Act 2.5. 9.10.11. [p] Mat.28. 20. [q] Reu.7.6

And I am alſo taught in this Article to beléeue, that this vniuerſall Church or ſelected number is holy by vertue of Chriſt, [r] who is made vnto it, holineſſe and redemption, yea who doth ſanctifie it by his Spirit.

[r] 1.Cor.1. 30.

And laſtly, I am taught by vertue of this Article to beléeue, that [s] I am a true liuing member of that vniuerſall Church.

[s] 2.Cor.11 28

Q. What is the ſecond Article to be beleeued concerning the Church?

A. The ſecond Article to be beléeued concerning the Church, is the communion of Saints. Wherein I am taught to beléeue, firſt that the whole Church hath a communion or equall priuiledge & right in the merits of Chriſt Jeſus: one member of the Church hath as good

right

right in Christ as another, and therefore the salvation which is by Christ,
u Iude 2. is called the [u] common salvation.

And secondly, I am taught in this Article to beleeue, that the members
x Act. 2. 42 of the Church haue a sweet [x] fellowship or communion among themselues in the partaking of Gods ordinances, & that I my selfe am partaker of that blessed communion and fellowship.

Q. What is the third Article to bee beleeued concerning the Church?

A. The third Article to be beleeued concerning the Church, is, The forgiuenesse of sinnes. Wherein I am taught
y Ps. 130. 7 to beleeue that there is [y] forgiuenesse of
z 1. Pet. 1. 19. sinnes for Gods Church by vertue [z] of the bloud of Christ, which was shed for
a Psa. 32. 5 it; and [a] that I my selfe am partaker of that forgiuenesse.

Q. What is the fourth Article to bee beleeued concerning the Church?

A. The fourth Article to be beleeued is, The resurrection of the body. Wherein I am taught to beleeue, that the bo-
b Reu. 20. 12. dies of [b] all men and women shall be raised out of their graues at the last day; and [c] that my body and the bodies
c Ioh. 5. 29. of the rest of Gods Children shal rise to

the

the resurrection of life: [d] but the bodies of the reprobates and wicked shall rise to the resurrection of condemnation.

d Ioh. 5.29

Q. What is the fifth and last Article to be beleeued concerning the Church?

A. The fifth and last Article concerning the Church to be beléeued, is, The life euerlasting. Wherein I am taught to beléeue, that there is an [e] eternall estate of happinesse [f] prepared for the elect after this life ended. And that I my selfe, through the free grace and fauour of God, and [h] by the alone merits of Christ, shall be partaker of that happie and blessed estate [i] together with the rest of Gods Church.

e Mat.25.34.
f Luk. 12.32.
g Ro.11.6.
h Act.4.12
i Mat.8.11

Q. What vse hath the word, Amen, in the Apostles Creed?

A. It is added vnto the Créd not in any sort to imply that the Creed is a prayer, but to intimate that the Articles contained in the Créd are certaine and infallible: and it signifieth, so it is: as though it were said, It is verily so, as hath bene declared in the Créd.

Q. How many kindes of Lawes did God ordaine?

A. [a] Three kinds, to wit, Iudiciall, Ceremoniall, and Morall.

a Deut.6.1.

2. Are the Iudiciall and Ceremoniall Lawes still in vse?

A. The Iudiciall lawes bind not at these dayes, but according to their equitie, and not absolutely; but the Ceremoniall lawes are quite abolished.

b Col 2.14

2. How many Commandements be there in the Morall Law?

A. Ten. The foure first whereof concerne our duties to God, and the six latter concerne our duties to our neighbours.

2. Rehearse the first commandement together with the meaning.

A. The first Commandement is this, Thou shalt haue none other Gods before my face. Wherein I am taught to shun k all heathenish idolatry, though neuer so secretly practised, and l to learne to know the true God, m to adore him, n to beleeue in him, o to loue him aboue al, to p reioyce in him aboue all, q to feare him aboue all, and r to hope in him aboue all.

k Deut. 6. 14.
l 1. Chron. 28. 9.
m Mat. 4. 10.
n Ioh. 14. 1
o Mat. 22. 37.
p Lu. 1. 47.
q Lu. 12. 5
r Ps. 22. 19.

2. What sinnes are forbidden in this first Commandement?

A. First, ignorance of the true God: secondly, Atheisme: thirdly, errors concerning God: fourthly, confidence in the creatures: fifthly, immoderate loue of

the

the creatures: firſtly, immoderate feare of the creatures: ſeuenthly, immoderate ioy in the creatures: eightly, want of confidence, want of loue, want of feare, and want of ioy in God: laſtly, hardneſſe of heart, preſumption, carnall ſecurity, multiplicity of gods, and falſe imaginations of the true God.

Q. What be the duties enioyned?

A. Theſe following: firſt, to learne to know God aright: ſecondly to make choice of him as our onely God: thirdly to adoze him: fourthly, to beléeue in him: fifthly, to loue him: ſixtly, to feare and reuerence him: ſeuenthly, to hope in him: eightly to ioy in him: ninthly, to giue him his due glozie: tenthly: to ſubmit our ſelues vnto him: eleuenthly, to ſéek vnto him in all our extremities foz helpe: twelfthly, to ſéeke to be moze and moze vnited vnto him.

Q. Rehearſe the ſecond commandement with the meaning.

A. The ſecond Commandement is this: Thou ſhalt not make vnto thee any grauen image, nor the likeneſſe of any thing, &c, Wherein I am taught to ſhun all Popiſh idolatrie and ſuperſtition, and [f] to learne to woꝛſhip the true [g]

[f] Mat. 15. 9

[g] Ioh. 4. 23.

God after that manner as he requireth to be worshipped in his holy Word.

Q. What sinnes are forbidden in this second commandement?

A. First, wil-worship: secondly, idolatrie: thirdly, all occasions of idolatry, as familiar societie and affinitie with idolaters: fourthly, all corporall representations of the holy Trinitie: fifthly, the religious worship given to the creatures: sixthly, popish traditions: seuenthly, monasticall vowes: eighthly, contempt of Gods pure worship: ninthly, the making of images for religious vse: tenthly, the worshiping of images: eleuenthly, the Romish Hierarchy: twelfthly, all kinde of superstition.

Q. What be the duties enioyned?

A. First, the pure worship of God according to his word: secondly, the parts thereof, to wit, the ministery of the word, prayer, the pure administration of the Sacraments: thirdly, the helps vnto Gods worship, to wit, vowes, fastings, lots, censures and leagues of amity amongst them which feare God.

Q. Rehearse the third Commandement with the meaning.

A. The

A. The third Commandement is this: Thou ſhalt not take the name of the Lord thy God in vaine, &c. Wherein I am taught to auoid all prophanation of Gods * titles, attributes, word and workes, and to learne to vſe all theſe with eſpeciall reuerence and reſpect. * Deut. 28 58.

Q. What ſinnes are forbidden in this third Commandement?

A. Firſt, the abuſing of Gods word, either by peruerting the true ſence of it, or by vſing it vnreuerently, or by profeſſing it without practiſe: ſecondly, abuſing of Gods works, either by ſleighting them, or by deriding them, or by reproching them: thirdly, the abuſing of Gods titles, either by a careleſſe vſe, or by a ſinfull oath, or by blaſphemie, or by curſing, or by witchcraft, or by a ſcandalous life.

Q. What be the duties enioyned?

A. The maine dutie enioyned is the ſanctification of Gods name concerning his word, workes, and titles: and this is done by the due practiſe of ſuch vertues as are contrarie to the forenamed vices.

Q. Rehearſe the Fourth Commandement with the meaning?

A. The fourth Commandement is this: Remember the Sabbath day to keepe it holy, &c. Wherein I am taught [x] to rest vpon the Lords day from [y] mine owne worldly thoughts, words and actions, [z] and much more from sinne; and to learne to celebrate that day to Gods glorie in [a] workes of pietie, and [b] also in workes of mercy, and that both publikely and priuately.

x Luk. 23. 56.
y Esay. 58. 13.
z Esa. 58. 4
a Deut. 5. 12
b 1. Cor. 16. 2.

Q. Is this Commandement concerning the Sabbath, morall or ceremoniall?

A. It cannot be ceremoniall, because it was giuen vnto Adam in [c] Paradise by Gods owne example before any ceremony was euer heard of.

c Gen. 2. 2.

Q. But what say you to our Sabbath that we keepe, is that the right Sabbath?

A. Yes doubtlesse: for the Primitiue Church obserued the [d] first day in the weeke for their Christian [e] Sabbath, which is the selfe same day which wee celebrate.

d 1. Cor. 15. 2.
e Act. 20. 7

Q. What bee the duties enioyned in the fourth Commandement?

A. First, to rise early vpon the Sabbath day: secondly, to heare and reade Gods word: thirdly, to sing Psalmes: fourthly, to frequent the Sacraments: fiftly,

fifthly, to meditate on Gods word and workes: sixthly, to conferre of good things: seuenthly, to do workes of mercie, as to visit the sicke, to lay by something for workes of pietie, and the like: eightly, to pray: ninthly, to delight in the Lord: tenthly, to repent: eleuenthly, to examine, instruct, and catechize our families: twelfthly, to be wholly imployed in such things as concerne Gods kingdome.

Q. What be the sinnes forbidden?

A. First, the neglect of the duties belonging to the Sabbath: secondly, worldly or sinfull thoughts, worldly or carnall talke: thirdly, all sinne: fourthly, the following of our worldly calling: fifthly, vnnecessarie iournies: sixthly, keeping of Faires or Markets vpon the Sabbath day: seuenthly, the vsing of ieets, sports, and feasting, or banqueting vpon the Sabbath day.

Q. Rehearse the fifth Commandement with the meaning.

A. The fifth Commandement is this: Honour thy father and thy mother, &c. Wherin all sorts of persons are taught their duties to their superiours, inferiors and equals, both in respect of [c] reuerence

[c] 1. Pet. 2. 17.

d 1 Pet. 2. 13.
e Rom. 3. 6

rence d and subiection, and e maintenance, and such like: as the children to the parents, the parents to the children, the subiects to the King, and the King concerning the subiects: the people to the Minister, and the Minister concerning the people: the wife to the husband, and the husband concerning the wife: the seruants to the Master and the Master concerning the Seruants, &c.

Q. What bee the duties commanded in this fifth Commandement?

A. First, the duties of children to parents, which are three reuerence, obedience, and thankfulnesse: secondly, the duties of parents to children, which consist: first, in dedicating them vnto God: secondly, in instructing them: thirdly in correcting them: fourthly, in prouiding for them: fifthly, in hauing a care to bring them vp in a lawfull calling: sixthly, in well bestowing them in marriage: seuenthly, in giuing good example vnto them.

Secondly, the duties of seruants to their Masters, which are three, reuerence, obedience, and faithfulnesse: and also the duties of Masters towards their Seruants, which stand: first in the right

right choice of seruants, and secondly in the conscionable dealing with them.

Thirdly, the duties of wiues to their husbands which stand, in reuerence, obedience, and care of family businesses: secondly, of husbands to wiues, which stand: first in dwelling with them: secondly in instructing: thirdly, in giuing respect: fourthly, in giuing them due beneuolence. Lastly, of both: first, to loue one another: secondly, to be a comfortable helpe one to another: thirdly, in bearing with the infirmities one of another.

Fourthly, the duties of people to their Ministers, which are these: first to haue them in respect and loue: secondly, to heare them: thirdly, to obey their doctrine: fourthly, to follow their steps in godnesse: fifthly, to maintaine them comfortably: sixthly, not to suffer them to be wronged: seuenthly, to pray for them. Secondly, of Ministers to the people, which stand: first, in Catechising and instructing them: secondly, in administring the Sacraments vnto them: thirdly in reading and expounding the Scriptures vnto them: fourthly, in praying for them: fifthly, in giuing a

good

good example vnto them.

Fifthly, the duties of subiects to Magistrates, which stand, first in reuerencing of them: secondly in obeying of them in all things lawfull: thirdly, in praying for them: fourthly, in paying them their tribute: fifthly, in defending them. Secondly, of Magistrates to the subiects, which stand in ruling them in godlinesse, peace, and honestie.

Sixthly, the duties of all inferiours either in respect of age, or of gifts of mind or of place. They are to reuerence their superiours, to carrie themselues humbly towards them, & to giue them their due. Also the duties of superiors, which stand in vsing their gifts for the good of their inferiours.

Seuenthly, the duties of equals, which are first, in giuing honour to go one before another: secondly, to be courteous one to another: thirdly, to do mutuall good one to another.

Q. What bee the sinnes forbidden in this fifth Commandement?

A. All the contrary practises vnto the forenamed duties.

Q. Rehearse the sixt commandement with the meaning.

A. The

A. The firſt Commandement is this: Thou ſhalt not kill. Wherein I am taught to auoide all things whereby I might either f haſten the death or endanger the life either of my innocent neighbour or of my ſelfe: yea I am taught further to vſe all lawful meanes to maintaine and preſerue g both my owne life and alſo the life of my neighbour. f Deut. 22. 8. g Exod. 9. 20.

Q. What bee the things forbidden in this ſixth Commandement?

A. Firſt, ſelfe-murdering, which is committed both in reſpect of a mans owne bodie: firſt, by niggardize or too much ſparing from ones ſelfe: ſecondly, by wordly ſorrow: thirdly, by abuſing Gods creature to exceſſe and riot, as to ſurfeiting and drunkennelle: fourthly, by idlenelle & luſt by which euill diſeaſes are bred: fiftly, by rushing into vnnecellary dangers. Secondly, in reſpect of a mans owne ſoule: firſt, by neglecting the meanes of ſaluation: ſecondly, by falling into damnable hereſies & ſinnes.

Secondly, the murdering of others either in body or ſoule. In body: firſt, by rash anger: ſecondly, by hatred: thirdly, by enuie: fourthly, by railing: fiftly,

by

by talebearing: firthly, by mocking: seuenthly, by cursing: eightly, in vowing the death of others: ninthly, by threatning: tenthly, by scornefull and spitefull lookes & gestures: eleuenthly, by omitting to preserue and maintaine the liues of others: tweluethly, by giuing false euidence or sentence against the life of a man: thirteenthly, by keeping dangerous beasts or pits to endanger others: fourteenthly, by phylick misapplied: fifteenthly, by vnwholsome meates and immoderate correction, by throwing dangerous things: and sixteenthly, by violent taking away of life. Likewise a man is guiltie of the murdering of ỳ soules of others: first, by bad examples: secondly, by giuing a scandall: thirdly, by suffering sinne vpon them: fourthly, by neglecting to instruct them: fifthly by sowing errours: sixthly, by not punishing iniquitie in them.

Q. What be the duties Commanded?

A. The contrary practises vnto the forenamed vices.

Q. Rehearse the seuenth Commandement with the meaning?

A. The seuenth Commandement is this, Thou shalt not commit adulterie:

Where,

Wherein I am taught to auoide [i] all vnlawfull ſatiſfying of the luſts of the fleſh, [k] and to ſhunne all occaſions tending thereunto: yea, by vertue of this commandement I am taught to vſe all lawfull meanes for the preſeruing both of [l] my owne chaſtitie, and likewiſe of the [m] chaſtitie of others.

[i] Rom. 6. 12.
[k] Gen. 39. 20.
[l] 1 Cor. 9. 27.
[m] 1 Cor. 5. 1.

Q. What bee the vices forbidden in this ſeuenth Commandement?

A. Theſe: firſt, burning luſt: ſecondly, buggerie: thirdly, vnnaturall filthineſſe with ones ſelfe, & fornication committed with ſingle perſons: fourthly, adulterie committed with ſuch as are married: fifthly, vnlawfull vndertaking of marriage, and corrupt vſing of it: ſixthly, the cauſes of vncleanneſſe are alſo here forbidden, to wit, ſtageplayes, wanton bookes, the ſuffering of whorehouſes, wanton dancing, ſtrange attire, idleneſſe, exceſſe in eating and drinking, wanton company, liuing vnmaried not hauing the gift of continencie; and laſtly, the liuing of man and wife apart.

Q. What bee the duties commanded?

A. The maine duty is, the dutie of chaſtity

chastity withall things which tend to the preseruing of the same.

2. Rehearse the eight commandement with the meaning.

A. The eight Commandement is this: Thou shalt not steale. Wherein I am taught to auoide all vnlawfull trades and shifts whereby I might enrich my selfe and wrong others; and to labour diligently in a lawfull calling, that I may honestly maintaine my selfe and them that belong vnto me: yea that I may bee able to do good vnto others that stand in need of my help.

o 1. Thes. 4. 6.
p Eph. 4. 28.

Q. What bee the vices forbidden in this eight Commandement?

A. First, the sinne of couetousnesse: secondly, niggardize: thirdly, wastfulnesse by gaming, riotousnesse, rash suretiship & the like: thus a man is a theefe to his owne estate.

Againe in this Commandement is forbidden sacrilege or purloyning of any thing which is dedicated to holy vse: secondly, all damage done to the comonwealth: thirdly, the ouerthrowing the innocent in his cause, either by false sentence, or by false witnesse, or the like: fourthly, the inclosures of commons:

mons: fiftly, the ingrossing of commodities: sixthly the hoording vp of corne to breede a dearth: seuenthly, the sinne of vsury, eightly, stageplayes, which empouerish the common wealth: ninthly, the omission of good workes due to the poore: tenthly, the keeping backe due wages: eleuenthly, the not paying debts if there be ability: twelfthly, vndoing or damnifying others by suites of law: thirteenthly, getting other mens money by wagers, by gaming, or by an vnlawfull trade, & the like: fourteenthly, all deceit & vnconscionableneſſe in buying or selling: fiftenthly, giuing that which is not our owne: sixtenthly, picking of smaller matters: seuententhly, purloyning of greater matters: eightenthly, robbing: lastly, all vniuſt dealing with the outward estate of others in what kind soeuer it be.

Q. What be the duties enioyned?

A. Especially these: first, cõtentation: secondly, frugality or thriftineſſe: thirdly, a comfortable partaking of Gods creatures: fourthly, restitution for wrongs done: fifthly, inſtice: sixtly, defending the estate of others, seuenthly, good workes.

Q. Rehearſe

Q. Rehearse the ninth Commandement with the meaning.

A. The ninth Commandement is this: Thou shalt not beare false witnesse against thy neighbour. Wherein I am taught not to wrong any man in his good name [q] by priuate slander, nor in his goods or life by [r] false testimony giuen against him before a Iudge or otherwise; yea I am taught by vertue of this Commandement to be ready [s] to answer for my neighbor so far as I may with truth, & to declare his innocency.

q Psal. 15. 3.
r Exo. 23. 2
s 1 Sam. 20 32.

Q. What bee the vices forbidden in this ninth Commandement?

A. First, rash censuring or suspecting: secondly, beleeuing false reports: thirdly, base esteeme of our neighbour: fourthly, silence when our neighbour is reproched: fifthly, slandering: sixthly, wresting words to the worst sense: seuenthly, blazing of infirmities: eightly, false testimonie before a Magistrate: ninthly, false sentence: tenthly flattery: eleuenthly, false witnesse in gesture, as the frowning vpon our neighbour vndeseruedly, or the bending a contemptuous gesture towards him: twelfthly, false witnesse by writing, as by libels and

and the like: thirtenthly, talebearing: fourtenthly, falſe witneſſe concerning ones ſelfe, either inward or outward.

Q. What be the duties enioyned?

A. Firſt to thinke the beſt, or to iudge charitably: ſecondly, to reioyce at the good report of others: thirdly, to anſwer and teſtifie in truth of our neighbour: fourthly, to commend the gifts of others: fiftly, to carrie our ſelues courteouſly towards our neighbour: ſixtly, to giue true teſtimonie of our ſelues, both inwardly and outwardly.

Q. Rehearſe the tenth Commandement with the meaning.

A. The tenth Commandement is this: Thou ſhalt not couet thy neighbours houſe: Thou ſhalt not couet thy neighbours wife, &c. Wherein I am taught to bee abſolutely well,[t] content with mine owne eſtate, and[u] not ſo much as deſire in my heart any thing that is proper to another man.

t Phi. 4. 11.
u Act. 20. 33.

Q. What vices are there forbidden in this tenth Commandement?

A. All couetous deſires, and vnchaſt thoughts though they neuer come to be acted or effected.

Q. What be the duties enioyned?

A. A pure heart towards our neighbour, a constant striuing against euill affections and lusts, and a care to keepe holy cogitations and thoughts in our selues.

Q. Is it in our power to fulfill all these Commandements perfectly?

A. It is not in any sort in our power to fulfill them x legally to their perfection; howbeit we may so far performe them by the assistance of Gods Spirit, as that the Lord will accept of our obedience, insomuch that we may be said to keepe them in some sort y Euangelically.

x Ro. 8. 3.

y Luk. 1. 6

Q. If we cannot keepe the whole Law legally, or to its perfection, then how is it possible that wee should euer appeare righteous before God?

A. Howsoeuer we are insufficient to keepe the Law perfectly of our selues, yet z Christ Iesus hath fulfilled it for vs, and his perfect obedience is made ours by a imputation.

z Mat. 3. 15.

a 1. Cor. 1 30.

Q. How many parts bee there in the Lords prayer?

A. There bee three parts: the Preface, the Petitions, and the Conclusion.

Q. Rehearse the words of the Preface.

A. The

A. The words of the Preface are these, Our Father which art in heauen: wherin I am taught, to come vnto God in prayer as to a father: secondly I am taught to come vnto God alone: thirdly, I am taught to thinke of his especiall presence as being in heauen: fourthly, I am taught to pray for others as well as for my selfe.

Q. How many petitions be there in the Lords prayer?

A. Sixe: The three first whereof concerne Gods glorie, and the three latter concerne our selues.

Q. Rehearse the first petition together with the meaning thereof.

A. The first Petition is this, Hallowed be thy Name: wherein I am taught to pray, and heartily to desire, ỹ all prophanation of Gods titles, attributes, words and workes, may be auoided by vs; and [x] that we may truly glorifie God in the reuerent vse of all these.

x Psal. 57. 11

Q. Rehearse the second Petition, with the meaning.

A. The second Petition is this, Thy kingdome come. Wherein I am taught to pray, that the [a] kingdome of Gods grace may enter into my heart: & that

a Rom. 14. 17

b Reu 22. 17. b the kingdome of glory and the coming of the Lord Iesus vnto iudgement, may be hastened.

2. Rehearse the third Petition with the meaning.

A. The third Petition is this: Thy will be done on earth as it is in heauen. Wherein I am taught to pray, that the blessed reuealed will of God might be c Mat. 5. 48 Psa. 119. 5. done by men vpon the earth, as[c] sincerley, as willingly, as faithfully, yea if it were possible, as perfectly and absolutely as it is done by the very Angels and Saints in heauen.

2. Rehearse the fourth Petition with the meaning.

A. The fourth Petition is this, Giue vs this day our daily bread. Wherein I am taught, vnder the name of bread, to d Gen. 28. 20. pray for all things necessary[d] for this present life, as meate, drinke, apparell, &c. desiring these things no further, then e Luk. 22. 42. it may stand[e] with the good will & pleasure of God to grant them.

2. Rehearse the fifth Petition, with the meaning.

A The fifth Petition is this, And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. Wherein

I

f I am taught no otherwise to desire the Lord to forgive my sins, then as I frō my heart doe forgive mine enemies the wrongs and injuries that they have done vnto my particular person: so that in this petition I do pray for a curse vpon my selfe vnlesse I forgive. f Mat. 6. 15

Q. Rehearse the sixth Petition, with the meaning.

A. The sixth Petition is this, And lead vs not into temptation, but deliver vs from euill. Wherein I am taught to pray, that the Lord in his great iustice would not deliver me to h a reprobate mind, i nor to the power of my spirituall enemies, the world, the flesh, and the diuel, to be carried away captive by them into sinne: k but that he would strengthen me to resist and to overcome all sinfull temptations. h Ro. 1. 28. i Matt. 26. 41. k 2. Cor. 12. 8.

Q. How do you vnderstand the conclusion of the Lords prayer?

A. The conclusion of the Lords prayer is thus to be vnderstood: For thine is the kingdome, that is, I am assured that thou art able to grant all these petitions, because thou art l the supreme King and governour. l Psal. 47. 2

Secondly, Thine is the power: that

m Psa.135. 6. is m thou hast ability to do whatsoeuer thou wilt, and therefore also to grant my petitions.

Thirdly, Thine is the glorie: that is, it shall make much to thine owne glory to grant these my petitions, therefore n Psa.79.9. for thy n glories sake heare me.

Fourthly. For euer and euer: that is, * Psa.145. 13. thy *kingdome is an euerlasting kingdome, and thy power neuer faileth; and as for thy glory, it shall neuer be abolished: therefore for the eternitie of all these, heare my petitions.

Amen, that is, So be it, yea as the Hebrew word may also signifie, So it is. As though it were said, I both wish and also do beleeue that thou wilt heare my prayer.

2. Is the Lords prayer to be vsed by vs as a prayer, or onely as a patterne to make our prayers by?

A. It is both a prayer and a patterne; and therefore Christ doth not onely say, Pray after this manner, but also, When o Lu.11.2 you pray, o say Our Father, &c.

2. Now that you haue shewed vnto me the meaning of the Creed, of the ten Commandements, and of the Lords prayer, together with the rest of the grounds

grounds of Christian Religion: declare vnto me in the next place, after what sort you vse to pray morning and euening, and after what manner you vse to giue thanks before and after meate.

A. I acknowledge my dulnesse and vnsufficiencie this way: for I am not able very well to expresse vpon a sudden either prayer or thanksgiuing, but I pray and giue thankes as well as I am able, vsing the best helpes that I can for the same purpose.

2. What rules doe you obserue in prayer?

A. I endeuour to pray first according to Gods [a] will reuealed in his word. Secondly, I preferre my petition in the name of [b] Christ alone. Thirdly, I striue to pray with my [c] heart and not with my lips onely. Fourthly, I crane the assistance of Gods holy [d] Spirit to the performance of this dutie.

a 1. Ioh 5. 14.
b Ioh. 16. 23.
c La. 3. 41.
d Ro. 8. 26.

2. What helpes do you obserue that you may not take Gods Name in vaine in prayer?

A. I vse these helpes: First I vse to meditate before I pray. Secondly, I endeuour to vse a method in prayer; first [f] confessing my sinnes to God: se-

e Eccl. 5. 2
f Luk. 18. 13.

g 1. Tim. 2. 1

h Psa 38. 18
ii. Tim. 1. 12.

condly, vsing a petition for the obtaining of things necessarie, and b deprecation for the turning away of things euill: thirdly vsing thanksgiuing for benefits receiued. And by this meanes I find that I am in some measure kept from wandring in prayer, and from being to seeke.

Consider what I say, & the Lord giue you vnderstanding in all things. 2. Tim. 2. 7.

FINIS.